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have demonstrated that metaphysics is possible only as a fantastical speculation." These prepare us for the *denouement*, namely: "Things are ideas, ideas are names, and things, ideas, and names are subject to continuous perfection." "Stable motion, and mobile stability constitute the reconciling contradiction which enables us to reconcile all contradictions."

Mr. Fitch is less recondite than Mr. Dietzgen, but he gets nearer to the great common heart of proletarian man. His view of man "makes him a product of nature," and "the highest code of ethics will be based on this necessity of maintaining a rational correspondence with environment." Unfortunately, Mr. Fitch does not show us in detail the fundamental reality that nature is property, and that the environment to which man is to adjust himself must be made consistently Marxian.

This desideratum is supplied by M. Lafargue, who demonstrates that the God concept is a product and necessity of bourgeois existence, and by irresistible logic leads us up to the conclusion of the whole matter, to wit: "Ethics, like the other phenomena of human activity, is subject to the law of economic materialism formulated by Marx: The mode of production of the material life dominates in general the development of the social, political, and intellectual life."

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THE NATURE OF TRUTH: An Essay. By Harold H. Joachim, Fellow and Tutor of Merton College, Oxford. Oxford: The Clarendon Press, 1906. Pp. 182.

THOUGHT AND THINGS: A Study of the Development and Meaning of Thought. Or, Genetic Logic. By J. Mark Baldwin, Ph. D., etc. Vol. I. FUNCTIONAL LOGIC, or Genetic Theory of Knowledge. London: Swan Sonnenschein & Co.; New York: The MacMillan Co., 1906. Pp. xiv, 273.

These two volumes may be taken as an indication of the growing interest in epistemology among English-speaking philosophers. It hardly falls within the scope of a journal of Ethics to give a critical account of such works; and it must suffice here to give a general indication of their nature. The work of Mr. Joachim is written from what may be broadly characterized as a Hegelian or Bradleyan point of view; and this gives it a

special interest, since it has been rather the fashion of late among writers of this school to deny that there is any such thing as epistemology. The Essay is divided into four chapters: I. Truth as Correspondence; II. Truth as a Quality of Independent Entities; III. Truth as Coherence (containing two sections: 1. The Coherence-Notion of Truth; 2. Degrees of Truth); IV. The Negative Element and Error. The second chapter is concerned with the view of truth that is chiefly associated with the names of Mr. B. Russell and Mr. G. E. Moore. The reply to Mr. Joachim's criticisms by Mr. Russell in the October number of *Mind* should be noted. The third chapter is mainly concerned with the doctrines of Mr. Bradley. Mr. Joachim does not discuss the view of truth commonly described by the term Pragmatism; and it is doubtful whether the reasons given for this omission are adequate. There can be no doubt that Mr. Joachim's book is a very valuable contribution to philosophy, though it confessedly leaves some fundamental difficulties unsolved.

Professor Baldwin's book is somewhat more difficult to characterize. It is an extensive work, apparently intended to comprise several volumes, though only one has at present appeared. Its general nature is indicated by the term Genetic Logic, which brings it into close relation to the works of Hegel and Dr. Bosanquet; but the psychological and epistemological—as distinguished from the more purely logical—sides are more prominent in Professor Baldwin's book than in the Logics of Hegel and Bosanquet; and the method of treatment aims at being more purely genetic. It is a work of much learning and research, and of very considerable interest; but it will be easier to estimate its value when the remaining parts have been completed.

It should be added that in neither of these books is any attempt made to draw a sharp distinction between epistemological problems and those that belong to ontology.

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**THE DISSOCIATION OF A PERSONALITY: A Biological Study in Abnormal Psychology**, by Morton Prince, M. D. Longmans, Green & Co., 1906.

This book, which is the result of the continuous study of one case for a period of more than six years, together with the anal-